GENERAL SECRETARIAT.

Rules relating to Game Shooting by British Soldiers and to the grant of Shooting Passes.

ORDER NO. P. 7241-50—POL. 120-22-2, DATED 23RD FEBRUARY 1923.

The following revised rules relating to game shooting by British soldiers and to the grant of shooting passes are communicated to the District Magistrates of Districts, the Inspector-General of Police in Mysore and the Conservator of Forests in Mysore, in continuation of Government Order No. J. 1745-54—Police 112-13-2, dated 12th December 1913.

G. ARAVAMUDU IYENGAR,
Secretary to Government,
General Department.

India Army Order No. 187, *dated* 1*st March* 1921.

REVISION OF THE RULES RELATING TO GAME SHOOTING BY BRITISH SOLDIERS.

It is notified thatthe Government of India have been pleased to approve of a revise of Appendix XXXV, Army Regulations, India, Volume II, containing the rules relating to game shooting; and the grant of shooting passes to British Soldiers. The revised "Game Shooting Rules British Soldiers" have been reproduced in pamphlet form, *vide* paragraph 20 of the rules, for issue to all individuals and parties granted shooting passes.

19481 (A. G.-8).

2. Copies of the pamphlet will be issued by the Superintendent, Government Printing, Calcutta, in bulk, direct to the Air Officer Commanding, Royal Air Force, General Officers Commanding-in-Chief, Commands and General Officers Commanding, Districts, for distribution on the scale shown in the margin. Indents to be furnished by these officers direct to the Superintendent, Government Printing, Calcutta. On receipt, the revised pamphlet will be taken into use at once and all copies of the obsolete shooting rules should be destroyed.

Air Officer Commanding, Royal Air Force	40 copies.
Cavalry Regiment	60 "
Infantry Battalion	100 "
Battery of Artillery	20 "
Other units at the scale of 10 per cent of the authorised establishment.	

3. Copies of the pamphlet for individuals and parties belonging to Headquarters of formations and departments who may be granted shooting passes will be issued as required from the local Headquarters or Station Staff Office as the case may be and returned thereto on the expiry of the pass. For this purpose Headquarters offices will maintain a stock of these pamphlets, the number to be fixed by the General Officer Commanding.

4. To enable all concerned to keep up the authorised number, copies of the pamphlet to replace deficiencies will be obtained direct from the Superintendent, Government Printing, Calcutta, from time to time, as a free issue.

5. General Officers Commanding will draw the attention of all Officers Commanding British units arriving in India to this order immediately on arriving at their destination, and will take necessary steps to obtain from the Officer Commanding Station concerned, the copies of the pamphlet left behind by the British unit leaving India, *vide* paragraph 710 Army Regulations, India, Volume II.

W. S. DELAMAIN, LIEUT.-GENERAL,
Adjutant-General in India.

IMPORTANT.

All copies of this pamphlet should be periodically ammended in accordance with the corrections to Appendix XXXV, Army Regulations, India, Volume II, which appear in the Quarterly Appendices to India Army Orders.

2. When a British unit leaving the Indian establishment is relieved, the copies of this pamphlet in charge of the unit will be dealt with in accordance with paragraph 710, Army Regulations, India, Volume II.

APPENDIX XXXV.

(Referred to in paragraph 90.)

GAME SHOOTING RULES (BRITISH SOLDIERS).

1. The following rules are to be observed by all ranks in connection with the granting of shooting passes to, and the possession of sporting arms by, all persons subject to the Army Act who are under the rank of an officer.

2. A copy of these rules and of any special civil rules which pertain to the district; also a list of prohibited localities, animals and birds, will be hung up in a conspicuous place in every barrack-room. Twice a year (in April and October) rules 5, 6, 11-A, 12, 19 to 39, inclusive, and 45 to 45-C, inclusive will be read on parade, and the attention of the troops drawn to the necessity of making themselves acquainted with the remaining rules, and to the serious consequences of any infringement of them.

3. No shooting passes will be issued to troops disembarking in India until, after their arrival at their destination, these rules, together with the list of prohibited localities, animals and birds, have been read to them on parade.

4. Officers Commanding Stations will ascertain from the Civil District Officer (in the case of Indian States from the Political Officer):—

(*a*) in what localities shooting ought to be forbidden;

(*b*) what animals or birds are regarded by the inhabitants as sacred, or are protected by the establishment of a close season;

(*c*) whether any special rules have been published by the civil authorities of the district;

and will ensure that the above are made known to all units or departments under their command.

In the case of troops about to march such information will be obtained by the officer commanding the unit in direct communication with the Civil or Political Officers of the District through which the troops are to march.

Possession and issue of Fire-arms.

5. With the exception of rifles kept for match shooting, the only shooting weapons which British Soldiers are permitted to own are such as are intended and used for sporting purposes. The possession of revolvers, pistols of all sorts, and weapons which do not fulfil the conditions specified in this rule, is absolutely forbidden.

6. A soldier, who is ineligible for a shooting pass, is not permitted to become the owner of a sporting fire-arm. If he already owns one it will not be issued to him except for cleaning or repairing.

7. All fire-arms and made-up cartridges used for sporting purposes whether private property or issued by Government will be kept in the store-room in charge of the senior N. C. O. of the squadron, battery, or company, who will personally superintend their issue and return. This rule is applicable to "Quackenbush" and similar miniature rifles.

8. The senior non-commissioned officer of the squadron, battery or company will only issue arms and cartridges on the production of either:—

(*a*) A shooting pass on I. A. F. L-1181.

(*b*) The certificate (I. A. F. L-1181A.) mentioned in Rule 18 (*a*), or

(*c*) A written permit from the squadron, battery, or company commander for the issue of arms or ammunition, *for a purpose other than game shooting* (such as cleaning, repairs, or testing on a range). The permit will show the purpose and period for which the issue is sanctioned, and such period will not extend beyond the day of issue except when necessary to enable men to take their arms to another station.

On the return of a shooting party or a soldier shooting alone, all fire-arms issued from the store-room and all unused made-up cartridges will be made over to this non-commissioned officer, who will sign for their receipt on the back of the shooting pass, or certificate, which will then be forwarded to the regimental or battery office. On the return of fire-arms or

ammunition issued under (*c*), he will receipt the permit and return it to the officer commanding the squadron, battery, or company.

9. All arms kept for sporting purposes will be entered on the "daily state" of the corps or detachment; and will be shown as "present" "on pass" or "absent."

10. All gunpowder used for loading or reloading sporting cartridges will be kept in the magazine of the unit and issued from and returned thereto under the usual rules. When in the magazine the powder will be contained in the usual flasks or tins in which purchased, and these again placed in an ordinary kit box under lock and key. The total quantity of gunpowder placed in the magazine should be restricted as much as possible, and will never exceed 50 lbs. The flasks or tins containing powder are never to be opened in or near the magazine. Filling cartridges will not be permitted in barrack-rooms; this should be done in the open air.

11. A copy of rules 7 to 10 will be hung up in every squadron, battery, or company store-room.

Use of Sporting Fire-arms.

11-A. Unless the soldier is in possession of a shooting pass, all shooting of any kind with sporting arms is forbidden, with the exception that a soldier may be permitted to test a sporting fire-arm on a musketry range, under the permit mentioned in rule 8 (*c*), provided that when such test is allowed all the rules for safety laid down in Musketry Regulations, Part I, are being observed on the range.

Shooting passes.

12. No soldier is permitted to carry fire-arms for sporting purposes or join a shooting party without being in possession of an arms license and a shooting pass (I. A. F. L.-1181).

Nor is he permitted to have sporting fire-arms in his possession for any purpose without one of the certificates mentioned in rule 8. Shooting passes will only be granted to warrant and non-commissioned officers, and to private soldiers possessing at least one good conduct badge. They will only be granted to steady men competent to handle fire-arms.

13. Soldiers of and above the rank of sergeant may be granted passes to shoot alone, provided that the officer granting the pass is satisfied that the soldier has sufficient knowledge of the language to enable him to converse with the inhabitants, or that he will be accompanied by a qualified Indian interpreter. In the case of other ranks passes will only be granted to a party of not less than three and not more than six, one of whom shall be in charge of the party. The party must in all cases be accompanied by one or more Indians qualified to act as interpreter, whose names will be entered on the pass.

14. All shooting passes will be issued on I. A. F. L.-1181.

They will be granted by the officer commanding the unit, department or detachment to which the men belong or are attached, who will keep a record of all passes issued.

The following will be entered on the pass :—

(1) The names of the party, the soldier in charge, and the interpreter (s).

(2) The places up to a maximum of three, at which the camps will be located, and the approximate dates for each camp.

(3) The specifications of the arms and ammunition to be carried.

(4) Any special prohibitions, restrictions, etc., mentioned in Rules 4 (*a*) and (*b*) and 14A.

The above and the certificate on the face of the pass will be signed by the squadron, section, or company officer. He will then have the arms and ammunition inspected by the Armourer Sergeant who will sign the certificate as to their complying with Rules 5, 15 and 27.

In the case of a battery, the arms will be inspected by an armament artificer, if available otherwise by the section officer.

The shooting pass will finally be countersigned by the officer commanding unit, department or detachment.

14A. When troops are marching through an Indian State, the issue of shooting passes will be restricted to within a distance of ten miles from camp.

15. No shooting pass will be granted in respect of a rifle or carbine which carries Government ammunition or is sighted over 300 yards.

16. Shooting passes as a rule will not extend to more than 14 days, but special passes for periods not exceeding one month may, with the sanction of the Bde. or Divl. Commdr., be granted to men known to be experienced sportsmen.

16A. The wearing of plain clothes may be sanctioned at the discretion of the officer issuing the pass, on which any such permission will be endorsed.

17. Prior to the issue of a shooting pass which is to extend over three days, the officer commanding by whom it is to be granted will forward it completed, but unsigned, to the District Officer (Political Officer) of the Civil District (Indian State) in which the party wish to shoot. Should there be no objection to the issue of the pass the District Officer (Political Officer), will enter such remarks as may be necessary as to prohibited areas or animals, countersign and return the pass to the officer commanding. He will also, should the District not be that in which the shooting party are stationed, forward a copy of any special local rules.

The party will not be allowed to start until the pass has been received back and handed over to the soldier in charge.

18. In the case of men who wish to shoot at a distance from their own stations the following will be the procedure:—

(a) If the men wish to proceed to a military station on furlough, with the intention of there spending a portion of their time shooting, their commanding officer will first ascertain from the military authorities at that station whether there is any objection to the men being granted furlough for this purpose, and, if not, to what unit they will be attached. Should there be no objection the party will then be furnished with the usual I. A. F. L.-1180 to which will be attached a certificate (I. A. F. L.-1181A) to the effect that the men are eligible for a shooting pass and that they are permitted to carry (but not to use) sporting arms pending the issue of the shooting pass.

This certificate will specify the actual arms and amount of ammunition to be taken, and will be the authority to the non-commissioned officer in charge to issue the arms and ammunition to the party, after the armourer sergeant has notified thereon that the arms are in good condition and not contrary to rule. The officer commanding the unit to which they are attached will be responsible that the rules concerning the safe custody of arms and ammunition are complied with, and will take the necessary steps for issuing the shooting pass. If the shooting party return to the unit to which they are attached before returning to their own station, they will be furnished with a permit under rule 8 (c) as authority for the possession of fire-arms on the return journey.

FORM OF CERTIFICATE REFERRED TO IN 18 (a). I. A. F. L.-1181A.

CERTIFICATE AUTHORISING POSSESSION OF SPORTING FIRE-ARMS.

No shooting is permitted under this certificate.

NOTE.—This certificate and the fire-arms mentioned thereon are to be handed over to the unit to which the party is attached immediately on arrival.

Unit or Department.

Names of party.

1. (In charge.)
2.
3.
4.
5.
6.

Have permission to be in the possession of the following fire-arms and ammunition,

1.
2.
3. Ammunition
4.
5.
6.

from date for the purpose of proceeding on furlough to

Armourer-Sergeant's certificate.

I certify that I have this day examined the fire-arms and ammunition specified. They are in good condition and not of a kind prohibited by rule.

Armourer-Sergeant (or Battery or departmental officer).

Date.....

The above are all eligible for shooting passes.

Signed.....

Officer Commanding Company.

Countersigned.

.....

Officer Commanding.

Date.....

(*b*) If the party wishes to proceed solely for shooting and does not need to halt at any military station, the O. C. of the unit, department or detachment will carry out the procedure laid down in rule 17. Before the party starts the O. C. will notify the nearest military authorities to the place where the party proposes to shoot, that a shooting pass has been issued, giving names, date and locality.

19. These rules are issued to all concerned in pamphlet form. A copy, as well as a copy of all local civil rules, will be issued with each shooting pass.

Rules to be observed by shooting parties or soldiers shooting alone.

20. The soldier in charge of the party will carry the shooting pass, a copy of these rules, and of any local civil rules. He will produce them when reasonably required to do so and will, on return to barracks or camp, at once hand them over to the senior non-commissioned officer of the squadron, battery, or Company to which he belongs or is attached.

21. Men granted furlough to a military station with a view to their obtaining a shooting pass, will immediately on their arrival report themselves to the unit to which they are to be attached and will hand over the sporting fire-arms in their possession and the certificate entitling them to carry them.

22. No fire-arms or ammunition not specified on the pass will be carried or used.

23. Shooting parties will camp only in the actual places named in their pass, and will not shoot outside a radius of five miles of the camp.

24. (*a*) One member may be left in charge of the camp.

(*b*) When there are two or more interpreters, the shooting party may, while actually shooting, be divided into smaller parties of not less than two soldiers, each party being accompanied by an interpreter. These smaller parties will rejoin the main party before night.

24A. With the exceptions mentioned in rule 24 the members of a shooting party or of the smaller parties referred to in (*b*) above must not separate.

Soldiers of a party will be considered to have separated if they cannot at all times—

(1) Communicate verbally with each other.

(2) Join each other at once, if necessary.

25. Shooting within the immediate vicinity of any barracks or military camp is forbidden. Arms will not be loaded till the shooting ground is reached, and will be unloaded as soon as the party leaves off shooting. The soldier in charge of the party, or in his absence, the senior soldier present, will inspect each arm to see that this has been done.

26. No person not named in the pass, except shikaris and game coolies, may accompany a shooting party or soldier shooting alone.

27. No 'solid' bullets will be used for sporting purposes, but only such as are so constructed ("split" or "hollow") as to break up on striking.

28. No shooting with bullets of any kind is permitted except in forest or close jungle or in tracts of country where such shooting is not attended with danger.

29. Shooting at night is forbidden, except in forests.

30. Shooting is forbidden in Government reserved forests without a special permit from the forest officer, which will be obtained through the officer commanding the unit, department or detachment.

31. Entering cultivation in pursuit of game is forbidden except when the members of a shooting party or soldier shooting alone have been specially requested to do so by the owners of the crops. Under no circumstances is game to be fired at when in high crops.

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32. No member of a shooting party or soldier shooting alone will address or enter into conversation with any Indian woman.

33. No shooting is permitted within 500 yards of any village, house, temple or enclosure.

No member of a shooting party or soldier shooting alone is permitted to enter such places

If it is necessary to obtain supplies from a village, the interpreter, shikari, or game coolies may be employed for the purpose.

34. Shooting at the following animals and birds is forbidden :—

(*a*) Hinds, does, monkeys and dogs.

(*b*) Animals and birds entered in any "prohibited" list on the shooting pass.

(*c*) Peafowl and pig, except by special permission entered on the shooting pass.

35. Shooting in any locality entered as "prohibited" on the shooting pass is forbidden.

36. All special local rules made by the civil authorities will be observed by shooting parties or soldiers shooting alone.

37. If any member of a shooting party or a soldier shooting alone commits any act resulting in injury to person or property, or is concerned in an affray with Indians, the party or soldier shooting alone will return to barracks or camp without delay, after reporting the occurrence, if possible, to the nearest civil authorities.

On return to barracks or camp the soldier in charge of the shooting party or the soldier shooting alone will at once report the occurrence to the senior non-commissioned officer of the squadron, battery or company of the unit to which he belongs or is attached, who will at once inform the officer commanding unit or detachment.

38. Should the party be shooting at a distance from their own station they will proceed at once to the nearest military station and report the occurrence to the officer commanding station.

39. On return to barracks or camp from any cause, all sporting fire-arms and ammunition will be at once handed over to the non-commissioned officer responsible for their safe custody.

Procedure for dealing with cases of breaches of the Shooting Rules, injury to persons and property, or affrays with Indians.

40. In the case of—

(*a*) Any act committed by a member of a shooting party or by a soldier shooting alone resulting in injury to person or property, or

(*b*) any affray between Indians and members of a shooting party or a soldier shooting alone;

the officer commanding the unit, department or detachment will at once report the facts, so far as known, and full details of the action taken to the officer commanding the station, who will forward a telegraphic report and thereafter detailed reports in accordance with item 282—I. A. F. Z.-2000 to the authorities therein specified.

The officer commanding station will be kept fully informed as to the progress of the investigation of the case. He will also be supplied with a copy of any complaint received.

41. In any such case as is referred to in Rule 40, the officer commanding unit, department or detachment will at once apply for the assembly of a court of enquiry, which will commence a thorough and searching investigation, with a view to obtaining the clearest possible narrative of the case, while the event is still fresh. If a court of enquiry cannot be assembled, the commanding officer himself will conduct the investigation.

In this investigation every endeavour will be made to make clear whether any, and if so which, of these rules have been broken. Particulars of any such breaches will be recorded in the proceedings or report.

The proceedings or report, in duplicate, will be forwarded to the Divisional Commander.

42. The commanding officer will also communicate freely with the District Magistrate, and if the case is taken up by the civil authorities, will give them every possible assistance in their investigation. He will also communicate with the medical officer who first attended any person (soldier or civilian), wounded in any such case, and request him to inform him of the nature and extent of the injuries received and their probable ultimate result.

43. When any injury to person or property, or any affray with Indians is reported at a military station, and soldiers belonging to another station are implicated, the procedure laid down for the investigation of such occurrences will be carried out at the station at which the report is made : in the case of men attached to a unit in the station, by the officer commanding that unit, and in the case of other men, under the orders of the Officer Commanding station : the soldiers or soldier being detained for the purpose.

On receipt of the proceedings or report of the investigation, should it appear that an offence has been committed, the Divisional Commander will decide whether further action will be taken at the station at which the report was made, or at the station to which the men belong.

Should the case be dealt with at the station to which the men belong the proceedings or report of the preliminary investigation and any other information bearing on the case will be forwarded direct to the officer commanding staion concerned.

Disciplinary action in such cases as are referred to in Rules 40 and 45.

44. A commanding officer will not deal summarily with any of the cases referred to in Rule 45, nor, without the sanction of the Divisional Commander, with any of the cases referred to in Rule 40.

45. When in the opinion of the Divisional Commander it appears that a soldier has been guilty of—

(1) Shooting, carrying arms for sporting purposes, or joining a shooting party or soldier shooting alone, without being in possession of a shooting pass; or

(2) Committing a breach of these rules which has led to injury to person or property, or an affray with Indians;

he is to be tried by court-martial.

If convicted he will be deprived of the privilege of shooting during the remainder of his Indian service. This penalty may, after five years, be remitted by the Divisional Commander.

45-A. When a court-martial is to be held under these rules, should the summary of evidence disclose a civil offence, the charge will be referred, through the Divisional Commander, before trial is ordered, to the Deputy Judge Advocate General concerned, who will advise on the case. The proceedings or report of the preliminary investigation will be forwarded with the other documents in connection with the case.

Should no civil offence be disclosed the charge will be framed under Section 40 of the Army Act, and the rule infringed will be specified in the particulars of the charge and produced by a witness before the court.

45-B. The results of court-martial or of civil cases arising out of offences against these rules will be reported to Army Headquarters for the information of the Commander-in-Chief and Government of India.

45-C. If any breach of these rules or any act committed by a member of a shooting party result in material damage to person or property, or in an affray with Indians, or should breaches of the rules be prevalent in any unit, department, or detachment, shooting passes may be prohibited, in the unit, etc., at the discretion of the Divisional Commander, for a period not exceeding two years.

Such prohibition will be published in Divisional orders, and reported to Army Headquarters, for the information of the Commander-in-Chief and Government of India.

46. All military subordinates (departmental or non-departmental), including Assistant Surgeons, I.M.D., will be held responsible that they make themselves fully acquainted with these rules.

47. Shooting passes will be granted to warrant and non-commissioned officers of departments (including I. M. D.) and non-departmental soldiers of the Unattached List, by their immediate commanding officer, in accordance with these rules so far as they may be applicable. Standing passes for a maximum period of six months, but subject to the rules relating to prohibited localities, animals and birds and to the other restrictions referred to in these rules may be granted to subordinates of the M. W. S. who are not employed in cantonments. In every case the officer granting the pass is responsible for seeing that the list of prohibited localities, animals and birds is duly entered on the pass.

48. Warrant and non-commissioned officers of departments (including I. M. D.), and non-departmental soldiers of the Unattached List granted a shooting pass will, before proceeding, have all the fire-arms, which are entered on their pass, examined by the officer who signed the pass, or by an armourer if one is available in the station.

Instructions to Civil and Political authorities.

49. The following are the orders of the Government of India to the civil and political authorities in connection with the foregoing rules:—

(*i*) The civil authorities will periodically explain the substance of the rules and orders in simple language to the inhabitants of all villages and tracts where British soldiers are in the habit of shooting, warning them that soldiers are on no account to be attacked or molested, and that any such offences will be severely punished. The inhabitants therefore will have no excuse for interfering unwarrantably with members of a shooting party.

(*ii*) The district or political officer will impress on zemindars, headmen, landlords and police, that they must use their endeavours to prevent disputes with, or the molestation of, any member of a shooting party, and that complaints are to be reported to the proper authorities by the villagers, who must not take the law into their own hands.

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(*iii*) When the district or political officer receives notice, under rule 17, of the probable visit of a shooting party, he will at once inform the headmen and village police.

(*iv*) The district or political officer will, on the arrival of troops in a civil district or Indian State, at once inform the officer commanding such troops of the prohibited localities, animals and birds and of any special civil rules pertaining to the district.

(*v*) When a complaint is made by a villager against any member of a shooting party the district or political officer will at once report the matter to the officer commanding of the soldiers concerned.

(*vi*) If possible, disputes between members of a shooting party and villagers will be investigated by a European magistrate, or police officer not below the rank of Superintendent, and such cases will be tried by a district or joint magistrate. The officer commanding concerned will be informed by the district officer of cases not cognisable by the police, or where prosecution is not undertaken by the civil authorities. The officer commanding will thereupon take such action as may be necessary.

(*vii*) The rules for soldiers provide for the punishment of a corps or detachment, or district, in the event of the offenders not being discovered. A similar responsibility may be enforced upon villages where affrays with British soldiers have occurred, if the villagers generally, or considerable number of them, have made an unwarranted attack upon a shooting party, but the actual offenders have not been brought to justice. The villagers will be warned that in all such cases they are liable by law to have extra police quartered upon them at their own expense.

APPENDIX "A."

SHOOTING PASS.

Office Stamp.

I. A. F. L. 1181
Gratis.

Corps

Names of party—

1. (In charge)
2.
3.
4.
5.
6.

accompanied by
(Interpreter).

carrying fire-arms as specified below :—

1.
2.
3.
4.
5.
6.

I certify that I have this day examined the fire-arms specified. Each is in good condition and not of a kind prohibited by Rule 15 of Rules relating to game shooting (Appendix XXXV, A. R. I., Volume II).

I have permission to be absent from quarters,
from.....to.....
for the purpose of camping at*.....
and at.....and shooting within a radius of five miles of those places.

[NOTE.—This pass covers shooting only in the place or places here mentioned.]

Armourer Sergeant or battery or departmental officer.
Date.....

I certify that the men above-named are eligible for a shooting pass, and that they are steady men competent to handle fire-arms. I have also pointed out to them the danger of pointing a gun, loaded or not, at any one. I have this day personally read out to them the rules printed on the back of this pass. I am satisfied that they understand the rules, and that.....above-named is qualified to act as interpreter.

I also certify that the following are the :—

Prohibited animals and birds.

Prohibited all the year.	Prohibited for close season only.	Prohibited localities †
Peafowl‡		
Hinds and does.		
Monkeys.		
Dogs.		

Station.....

Date.....

Squadron, battery, section or company officer.

Pass countersigned.

Station.....

Date.....

Commanding.

*Not more than three camps shall be specified.

†A Government reserved forest is prohibited locality unless the forest officer concerned has granted as special permit for shooting therein.

‡Except when permitted by special orders endorsed on this pass.

Railway certificate. Annexure to I. A. F. L-1181.

To Station Master.....

Office Stamp.

Certified that the above.....(Number) men of the.....(Corps) have been granted leave to proceed at their own expense to.....(station) on sporting leave.

Station.....

Date.....

Commanding.

(See instructions on reverse.)

NOTE—This certificate must be retained by the Station Master for submission to audit in support of the issue of tickets at concession rates.

Rules which must be carefully read and strictly observed by all Soldiers using this Shooting Pass.

(*i*) The Soldier in charge of the party **MUST** always carry this Pass and will produce it whenever reasonably required to do so.

He **MUST** also be in possession of a copy of the Shooting Rules and any local civil rules.

(*ii*) Shooting parties **MUST** camp only in the places named in their Pass. They **MUST NOT** shoot outside a radius of 5 miles from their camp.

(*iii*) One member of the party may remain in charge of the camp.

(*iv*) When shooting the following points **MUST** be carefully remembered :—

DONT separate, unless you have an interpreter to accompany each party.

DONT get so far apart that you cannot easily communicate with one another or join each other at once if necessary.

DONT address or get into conversation with any Indian woman.

DONT shoot within 500 yards of any village, house, temple, or enclosure.

DONT trespass on or shoot over crops.

DONT enter any villages but send in our shikari or interpreter if you require supplies.

DONT shoot at :—

(*a*) Hinds, does, monkeys or dogs.

(*b*) Any birds or animals shown as prohibited on your pass;

(*c*) Peafowl or pig unless your pass gives you special permission.

(*v*) If any one of the party commits any act resulting in injury to a person or property or is concerned in any affray with Indians, return to camp or barracks at once and report the occurrence to the nearest civil authorities if possible.

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APPENDIX "B."

CONDUCT OF SOLDIERS TOWARDS INDIANS.

Notes for the information and guidance of soldiers out shooting. By H. H. Risley, Esq., C.S.I., C.I.E. (afterwards Sir Herbert Risley, K.C.I.E., C.S.I.), late Secretary to the Government of India, Home Department, and Director of Ethnography of India.

The following instructions are prescribed for observation by warrant and non-commissioned officers and privates in their dealings with Indians when out shooting under the pass rules. The facts and beliefs upon which the instructions are based are given in the illustrations.

The Compiler believes that most of the misunderstandings that arise between British soldiers and inhabitants of India are due to ignorance on both sides. The soldier does not know what is likely to give offence; the Indian assumes that some act which hurts his feelings has been done on purpose to annoy him. The following notes attempt to reduce the occasions for disagreement by explaining some of the customs, beliefs and superstitions which form a large part of the daily life of the Indian villager. When the holders of shooting passes realize that many usages which may strike them at first sight as absurd are looked upon by inhabitants of India as extremely sacred, and that interference with them may cause a man to be put out of caste or to be fined heavily for no fault of his own, the compiler is confident that they will make it a point of honour to treat them with proper respect.

(1) Temples and mosques should not be approached. Soldiers should also avoid the neighbourhood of—

(*a*) shrines, which may assume various forms ranging from a masonry building to a shapeless lump of clay, and may usually be recognised by the presence of flags or streamers, smears of vermilion, images or pictures of snakes, and holes or niches for lamps;

(*b*) cemeteries or isolated tombs or graves;

(*c*) burning ghats;

(*d*) trees, rocks or other objects which are marked with vermilion, or on or near which flags have been erected, cotton rags tied or offerings placed;

(*e*) any strange looking object which may be connected with religious or superstitious observances.

(2) Soldiers should be careful not to eat in the neighbourhood of temples, shrines or houses and in no circumstances should they offer food to natives, either adults or children. In this connection they should bear in mind that beef is an abomination to Hindus and pork to Muhammadans. Tobacco is equally repugnant to Sikhs and it is not right to smoke near a Sikh place of worship or, if it can be avoided, in the company of Sikhs.

(3) Indians should not be approached or looked at when they are engaged in cooking or in eating their food.

(4) Wells should be avoided as much as possible and in no circumstances should the buckets attached to the well be used for drawing water. If water is required from a village well, the guide should be sent to get it.

(5) Soldiers should not attempt to borrow earthen or metal drinking vessels for their own use, since the earthen vessels would have to be destroyed and the metal ones would require ceremonial purification.

(6) Soldiers should be careful not to shoot on sacred tanks; such tanks can usually be recognised—

(*a*) by their having a small temple or shrine on the bank;

(*b*) by a pole planted in the middle of the tank with an iron trident or wheel on the top of it.

Nor should they fire at birds when sitting on sacred trees, such as the pipal or banian.

(7) Bathing ghats should be avoided, as they are frequented by women, both for bathing and for drawing water.

(8) Soldiers should avoid as far as possible taking any notice of either women or children. In the case of the former their motives are apt to be regarded with suspicion, while any attention shown to the latter is thought to cast upon them the evil-eye.

(9) A hookah belonging to an Indian should never be touched, as it would be polluted and would have to be destroyed.

(10) Soldiers should avoid having anything to do with devotees, religious mendicants and fakirs.

(11) Soldiers should bear in mind that dogs are regarded by both Hindus and Muhammadans as unclean animals and should not allow their dogs to go near Indians or their houses. They should also remember that pariah dogs, though apparently ownerless, are useful in guarding villages at night, and that Indians object strongly to their being shot without sufficient cause.

(12) Threshing floors are sacred, especially when threshing or winnowing is going on and should not be approached.

(13) Hindus of the Bishnoi sect object strongly, on religious grounds, to the destruction of life in any form. Villages occupied wholly or partially by members of this sect are to be found in various districts in the Punjab and the United Provinces, and care should be taken to avoid shooting on their lands (*vide* para 4 of the rules).

ILLUSTRATIONS.

1. INTRODUCTORY.—For the purpose of these illustrations there may be said to be representatives of five non-Christian religions in India :—

(*a*) Hindus, who worship many gods.

(*b*) Muhammadans, who worship only one God.

(*c*) and (*d*) Jains and Buddhists, who recognise no God at all, but revere a number of men who are supposed to have attained a special spiritual condition.

(*e*) Animists, who worship an indefinite number of spirits or powers, mostly evil.

Hindus build temples with pointed tops, Muhammadans have mosques with domes and a varying number of minarets. Jain and Buddhist temples may be known by their fluted domes usually surmounted by flags or brass emblems.

Animists have no temples but respect and fear a large number of natural objects, such as rocks, trees, rivers, waterfalls, etc., especially those which have something unusual in their appearance.

Members of all the religions recognise a number of subordinate deities, saints, spirits, and the like, to whom are erected shrines which soldiers should on no account meddle with. Instances of these irregular forms of worship are given in the next paragraph.

2. SHRINES AND SYMBOLS.—These are connected with the miscellaneous religious observances described below :—

(*a*) WORSHIP OF THE SUN AND MOON.—In many places rude representations of the sun and moon are carved on wooden pillars which are worshipped near a village. The Swastika or crooked cross, representing the sun, is painted on the walls beside the door post to keep off the evil-eye, and appears in the form of two cross strokes with a daub of plaster on the shrine of the village god.

(*b*) WORSHIP OF THE EARTH.—In some districts a drum smeared with red lead forms part of the worship of the earth. In others a small hut of clods about a foot high, covered with fresh grass and supported by two posts, is erected at the edge of a field intended for the spring harvest as the temple of Machandri or mother earth.

(*c*) WORSHIP OF RIVERS AND SPRINGS.—Khwaja Khizr, the god of water and the patron deity of boatmen, is worshipped all over India by sitting afloat on a river or tank a little raft of grass with a lighted lamp placed upon it. Hot springs are everywhere sacred and should not be meddled with or approached.

(*d*) WORSHIP OF VILLAGE GODS.—

(i) In many villages Mahamai or the great mother has a shrine consisting of a low flat mound of earth with seven knobs of coloured clay at the head or west side. Sometimes a flag is erected in front to the east.

(ii) The monkey god, Hanuman, is supposed to have power to scare evil spirits from his votaries and a rude image of him smeared with oil and red ochre is frequently met with in Hindu villages. He is the patron of wrestlers and at every wrestling place a platform smeared with cow-dung or earth is erected in his honour.

(iii) Bhimsen is also a village guardian and is represented :—

(*a*) by a piece of iron fixed in a stone or in a tree;
(*b*) by a stone daubed with vermilion;
(*c*) by two posts of wood standing three or four feet high,
(*d*) by stone pillars called Bhimlath or Bhim's clubs.

(iv) The shrine of the god of the village is generally a small square building of brick masonry with a bulb-shaped top, sometimes surmounted by an iron spike. A red flag hung on a neighbouring tree marks its position and there are usually a few carved stones lying about which the villagers rub with vermilion and oil as an act of worship. Another form of the shrine is a pile of stones under an ancient sacred tree. Near these shrines are found little clay images of elephants and horses and clay bowls with short legs, while on the neighbouring trees are hung miniature cots to commemorate the recovery of a patient from small-pox or other infectious disease. Sometimes the shrine of the village god is a rude building of mud or bamboo and straw, roofed with grass thatch; inside is a small platform, known as the seat of the god, on which water is placed in the earthen bowls already described, and cakes, milk and flowers are offered. Elsewhere the abode of the village god is marked by cross stakes of wood driven into the ground on the edge of the cultivated lands. In southern India the village god Ayenar is represented by a rudely carved human figure, painted a reddish colour, sitting or riding with his two wives under a rough stone canopy. In Bengal the Santhals erect a piece of split bamboo about 3 feet high as the *Sipahi* or sentinel of the village, while the Gonds use two carved posts for the same purpose.

(e) WORSHIP OF GODS OF DISEASE.—The goddess of cholera is worshipped in the form of a block of stone roughly hewn into the semblance of the human figure or is represented by a fragment of rough stone daubed with red ochre and placed beneath the boughs of an ancient banian tree. In one province a similar goddess known as Banspati Mai or the mistress of the jungle, has a shrine in the form of a pile of stones and branches to which every passer-by contributes. In another, Ghentu, the god of itch, is represented by a broken earthenware cooking pot daubed with lime and turmeric with a branch or two of the Ghentu plant and a cocoanut broomstick. Mutua Deo, the god of fevers, is represented by a heap of stones inside the village to which a pig is sacrificed when fever prevails. Hardaul Lala, the god of cholera, has a shrine outside the village with a stone figure of the god on horseback, decorated with flags. The demon of cattle disease is warded off by wisps of straw tied round the trunk of acacia trees.

(f) WORSHIP OF ANCESTORS.—All through the central portion of India slabs of stone are set up in the neighbourhood of villages as a resting place for dead ancestors, at which daily offerings of food are made.

(g) WORSHIP OF SUTTEES.—All over Upper India small shrines in honour of suttees, or women who burnt themselves on the funeral pyre of their husbands, are found on the banks of tanks. These shrines often take the form of a monument on which is carved the warrior on his charger with his wife standing behind him and the sun and moon on either side. Sometimes a snake is carved as if it were coming out of the tomb.

(h) WORSHIP OF PIR OR SAINTS.—Both Musalmans and Hindus worship indiscriminately a number of militant saints. There are popularly supposed to be five *pirs* and low caste Hindus worship them in the form of five wooden pegs set up in the courtyards of the houses. Then members of a well known criminal tribe build an altar in the shape of a tomb and offer to the *pirs* a fowl and some thin cakes which are given to a Muhammadan beggar who goes about beating a drum. In another form of this worship an iron bar, robed in red cloth and adorned with flowers, represents Ghazi Miyan and is taken from door to door, drums being beaten and grain collected from the villagers. In many villages of the Punjab, *Sakhi Sarwar* has a plastered brick shrine with a high dome and low minarets or pillars and a masonry platform in front. *Guga Pir*, the Governor of the snakes, is represented on horseback with a long staff in his hand round with a snake is coiled *Teja Ji*, another god of the same character, is depicted as a man on horseback whose tongue is being bitten by a snake. *Nagardeo*, a saint who protects cattle, is represented in villages by a three-pronged pike or trident set up on a platform, and when cows are milked for the first time the milk is offered to him. *Kalu Kahar*, the son of a *Kahar* girl who by magical charms compelled King Solomon to marry her, is extensively worshiped in the Maratha country as a protector of cattle. His symbol is a stick covered with peacock's feathers to which offerings of food are made.

(i) WORSHIP OF THE MALEVOLENT DEAD.—In many villages small platforms are built with rows of saucer-like holes into which milk and Ganges water are poured while lamps are lit and Brahmans watch to conciliate the Gayal or sonless ghost, the spirit of a man who died without a son to perform his funeral rites. In the hills the wild huntsman Airi, the ghost of a man who was killed

while hunting, has his temples in deserted places, a trident representing the god and a number of surrounding stones his followers. In jungle districts the Baghaut or ghost of a man who is killed by a tiger has a shrine consisting of a heap of stones or branches near a pathway in the jungle. Every passer-by adds to the pile and the Baiga or jungle priest offers upon it a pig or a cock or some spirits, and lights a little lamp there occasionally.

Spirits, it is believed, cannot sit on the ground and for this reason near certain shrines two pegs or bricks are set up for the spirit to sit on, or a bamboo is hung for the spirit to perch on when he visits the place. For the same reason the Oraons hang up an urn containing the bones of a dead man on a post in front of the house in order that his spirit, finding a comfortable resting place in the urn, may not enter the house and annoy the living.

(*j*) WORSHIP OF TREES.—Many trees are regarded as sacred in India, for reasons which need not be entered upon here. On account of this sanctity many Indian tribes bury their dead in trees. The Khasias and Nagas of Assam lay the body in the hollow trunk of a tree or hang it in a coffin to the branches. The Mariya Gonds of the Central Provinces tie the corpse to a tree and burn it. Among the Maler of the Sonthal Parganas, priests, whose ghosts are apt to be troublesome, are laid under trees and covered with leaves. In the south of India when a man is worried by a spirit, he calls in a sorcerer who imprisons the spirit in a tree, at the foot of which is placed a stone, the size of a cocoa-nut, surrounded with other small stones, while the tree and the large stone are smeared with red lead, red powder and frankincense.

Among the sacred trees the most important are the following:—

The Pipal (*Ficus religiosa*) which is worshipped by high caste Hindu women every month by watering its roots, smearing the trunk with red lead and ground sandal wood, and putting at the foot copper coins or sweetmeats which are the perquisite of beggars. Sometimes a string of cotton is twisted round the trunk, and vessels of water are hung from the branches for the souls of the dead to drink from.

The Banian (*Ficus indica*) is also sacred and is worshipped in much the same way as the pipal.

In the Punjab the leaves of the Siras (*Acacia sirisa*) are hung up on a rope crossing the village cattle path to ward off epidemics, together with a tile on which magic words are written and rude models of wooden sandals, a rake, ploughshare and other agricultural implements, which are believed to scare the demon who brings the plague.

The Tulsi or Basil (*Ocymum sanctum*) is sacred to Vishnu, and is usually planted on small masonry pillars near houses.

(*k*) WORSHIP OF ANIMALS.—A number of animals are regarded as sacred by Indians, and soldiers should be careful not to shoot at or molest any of those mentioned below or in the local lists except snakes and tigers.

SNAKES.—Snakes are generally sacred because of their mysterious power, because they are believed to protect houses and treasure, and because they are supposed to live a long time, and to be very wise. In the Punjab hills every house-holder has an image of a snake in charge of his homestead, and in Southern India similar images are very largely worshipped in the outskirts of villages.

COWS.—Although the worship of the cow by the Hindus is comparatively modern, their prejudices on the subject are extremely strong. To kill, injure or insult a cow is regarded as the most serious of all crimes and the slaughter of kine is expressly prohibited in many Hindu states. Bulls are also sacred, especially those which have been dedicated to Siva and branded on the right hind quarter with the mark of his trident.

MONKEYS are sacred as the embodiment of the god Hanuman.

RATS.—In Western India the rat is sacred as the animal on which the God Ganesha rides, and it is considered a great sin to kill a rat.

SQUIRRELS.—The squirrel is sacred because it helped the god Rama to build a bridge between India and Ceylon when he went to recover his wife Sita from the demon Ravana. In gratitude for this service Rama stroked the squirrel, leaving the marks of three fingers on his back, and ordained that no man should kill him.

TIGERS.—In Mirzapur and in the Central Provinces the Gond tiger-deity Gansam Deo has a shrine in the form of a platform of mud outside the village on which water pots and clay figures of horses and elephants are offered to him. Sometimes the shrine consists of a few blocks of rough stone smeared with vermilion surmounted by a garland and a bamboo with a red or yellow flag tied to the end.

HORSES.—At the time of the Dasara festival, horses of stone and clay are worshipped by certain tribes, and horses made of rags are offered at the tombs of saints.

DOGS.—Although dogs are regarded by Hindus as unclean, the dog is associated with the worship of Bhairon or Bhairava, the guardian of Siva temples, and in Western India no Maratha will injure a dog. In Poona the god Dattatreya is guarded by four dogs, which are said to represent the four Vedas, and at Jejuri and Nagpur children are dedicated to the dogs of Khandeo Rao, who is regarded as an incarnation of Siva, and is most frequently represented as riding on horseback attended by a dog.

CATS.—The cat is sacred to Shasthi or Chathi, the goddess of lockjaw, which attacks children on the sixth (*chathi*) day after birth. Shasthi is believed to ride upon a cat, and any Hindu who kills a cat, even by accident, ought to do penance for the sin, by walking bare-foot all the way to Benares on burning charcoal.

DOVES AND PIGEONS are held in much respect by Muhammadans, some of whom will on no account kill pigeons. Hindu traders (*banias*) also feed them in front of their houses or shops, and greatly resent their being killed.

PEACOCKS are sacred birds and are specially venerated by the Jats, who object strongly to seeing a peacock killed near their villages. Peacock feathers are believed to ward off disease if waved over the sick, and to smoke a peacock feather in a pipe is a charm against snake-bite.

PARROTS.—In some parts of India the inhabitants object strongly to parrots being shot. The reason usually assigned is that the parrot has a hand like a man (the hind claws are prehensile) and can talk like a man; therefore it is wrong to kill him.

(*l*) WORSHIP OF FETISHES.—The worship of fetish stones prevails all over India, stones of phallic shape, and stones which have 'holes' or perforations, among them the Salagram or Ammonite being regarded with special reverence.

A common religious emblem of this class is a small stone or masonry pillar, standing in a sort of saucer with a lip to it. Sometimes the latter is absent and the pillar is represented by a rough water-worm stone, more or less oval in shape, smeared with vermilion. The god Siva is worshipped under this form. The symbol is extremely sacred and soldiers should be careful not to meddle with it.

The Sonthals worship a number of fetishes which are set up in their houses in order to keep off evil spirits, snakes and tigers. They consist of pieces of wood or stones painted red, arrowheads and tridents. In several parts of India rude wooden images, about three feet high with a rough representation of the human face on the top, are set up on platforms to protect the cattle from beasts of prey.

All castes of Hindus worship the tools, implements or weapons by which they earn their living. Among these fetishes the grain sieve, the plough, the basket, the broom, and the rice pounder are of special sanctity and are believed to possess magical powers.

(*m*) RAG OFFERINGS.—There are many examples in India of the curious custom of hanging rags on trees and bushes or near sacred wells in order to ward off disease. In Garhwal a heap of stones is erected at the top of a pass with sticks and rags attached to them, to which travellers add a stone or two as they pass. Among the Kharwars of Mirzapur, the Baiga or village sorcerer hangs rags on the trees over the village shrine as a charm to bring health and good-luck. In Berar a heap of stones daubed with red and placed under a tree fluttering with rags represents Chindia Deo, or the god of tatters, and it is believed that if a man presents a rag in due season, he may chance to get new clothes. Elsewhere when a man is ill, rags from his person are tied to a tree especially a banian, coccanut or some thorny tree. Another plan is to take the disease from the sick man and fix it in a tree by thrusting a nail into it or to catch the spirit of the disease in a bottle and tie the bottle to a tree. So in Mirzapur when fever prevails, the Pataris tie a cotton string, which has never touched water, round the trunk of a pipal tree and hang rags on the branches. The Kharwars have a sacred Mahua tree on which threads are hung at marriages. In Northern India disease may be transferred by filling a pot with flowers and rice and burying it under a stone in a path, or by erecting a little pile of earth decorated with flowers in the middle of the road containing some of the scales of the body of a small-pox patient. The idea is that if any body touches the stone or the pile of earth, the disease will pass from the patient to them.

3. CUSTOMS CONNECTED WITH THE EVIL-EYE.—Indians dislike to hear their children praised, unless the praise be accompanied with some pious ejaculation. There is, however, no objection to noticing some conspicuous ornament or piece of dress which children frequently wear as a protection against the evil-eye.

All Indians are afraid of being stared at, especially by Europeans, and if they are looked at intently they turn their eyes away through fear of fascination. It is believed that the nails of Europeans, like those of the Rakshasa or ogre, distil a deadly poison, and that this is

the reason why they eat with knives and forks instead of with their fingers. Europeans are also believed to have control over ghosts, and it is commonly supposed that a European called "the momiaiwala sahib" has a monopoly of the right of enticing away fat boys, especially those who are very black, for the purpose of making from their fat the magical ointment known as *momai*, or mummy. A similar superstition is that of the "Dinapur-wala sahib" who is believed to wander about procuring heads for museums armed with a magic stick, with which he entices people on dark nights and chops off their heads with a pair of shears. Early in 1904 the lower classes of Indians in Calcutta were so firmly persuaded that a mysterious personage called the "Sirkatwa or head-cutting sahib" was collecting heads to consolidate the foundations of the Victoria Memorial building that they refused to leave their houses after dark.

The metals are credited with great virtue in keeping off the evil-eye and malevolent demons. Accordingly while a house is being built an iron pot or a pot painted black is kept on the works, and when it is finished, the daughter of the householder ties to the lintel of the door a charm which contains a small iron ring.

Shells are believed to have the same power, and for this reason women in Bengal wear shell armlets, and strings of cowrie-shells are tied round the neck or pasterns of horses and cows as an antidote to the evil-eye. Blue beads are also used for the same purpose.

4. FOOD, DRINK, ETC.—All Hindus and most Muhammadans are in constant terror of incurring ceremonial pollution, which has nothing to do with personal cleanliness and may be removed with the help of Mullahs or Brahmans by undergoing various penalties which in the case of Hindus may take the form of smearing the forehead with cowdung or swallowing the five products of the cow (*pancha gavya*)—milk, curds, butter, urine and dung. Pollution is believed to be conveyed most readily by water. Consequently a Hindu cannot take water from the hands of any one except a man of his own caste or of a caste higher than his own. The numerous Muhammadans who follow Hindu usages are influenced by similar prejudices. In either case the suggestion that a man has incurred pollution may lead to his being turned out of his caste, so that people will not drink with him, or smoke with him, and he may have to pay substantial fine or give a feast to the caste community in order to be taken back. It follows therefore that a European should never offer water to an Indian or touch any vessel that might have to be used for drinking. For the same reason the hookah in which water is used, may also convey pollution, and in some parts of India people are careful to tie some distinctive mark on to their hookahs so that no one may defile himself by mistake. Fire purifies; water pollutes, hence the distinction which holds good for the whole of Upper India between *kuchchi roti*, or food cooked with water, and *pakki roti*, or food fried dry with ghee over a fire. The rules relating to the latter are much less strict than in the case of the former, but the safest line of conduct is to take no notice of any Indian while he is eating or cooking. Most Indians particularly dislike being watched at their meals and make a pretence of eating in secret. One sect, indeed, is so particular in this respect, that if a stranger should look at them while they are cooking or eating, the food has at once to be buried in the ground. Some Brahmans in the south of India go further still and believe that earthenware cooking pots are polluted by a stranger even seeing them. They therefore keep their kitchen doors shut so that they may not have to break all their pots and pans. In the same part of the country cotton cloths become unclean if they are touched by a man of a lower caste and specially by a European or a pariah. Saliva is everywhere regarded as most impure, and soldiers should be careful not to spit near temples or houses or in circumstances where it is likely to give offence. It should also be remembered that, for reasons which need not be entered on here, the left hand is considered peculiarly unclean.

5. WELLS are usually dug with special religious observances and are consecrated by a rite symbolising the marriage of the well to the garden which it is intended to water. In some places the village well is worshipped by walking round it and smearing the platform with red lead.